

Millennial STAR

JUNE 1958 VOLUME 120 NUMBER 6



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The Spirit of the Conferences

“THE best conference I have ever attended!”

“The beautiful spirit present was almost consuming!”

“I can now go back to work for another six months and be at peace!”

These and other similar comments were frequently heard during the past months as the spring district conferences were held. In most districts the attendance exceeded any previous conferences and the number of investigators attending would suggest a rich harvest of souls in the months ahead.

Our Father in heaven understood the needs of His children when He inspired His prophets to have us meet together in orderly assembly at appointed times. “Where two or three are gathered together in my name, there am I in the midst of them” is a promise that has been abundantly realised. As a result knowledge has been increased, fellowship strengthened, unity promoted, testimonies broadened, spirits sweetened, and souls mellowed.

There would seem to be no more appropriate way to describe the evident results of these meetings than to quote President David O. McKay’s closing words to the April General Conference recently held in Salt Lake City:

“None of us should leave this conference without a resolution in his or her heart to live a better life . . . no father nor mother, no husband and no wife, no children who have been here in attendance with them should return home without going to a better home than that from which they came . . . If you have the testimony of truth on your side you can pass through the dark valley of slander, misrepresentation, and abuse undaunted as though you wore a magic suit of mail that no bullet could enter or arrow could pierce . . . you will know that all must come out right in the end.

“So brethren and sisters, with truth as our guide, our companion, our ally, our inspiration, we may tingle with the consciousness of our kinship with the infinite and all the petty trials, sorrows and sufferings of this life will fade away as the temporary harmless visions seen in a dream. That is our privilege through God’s blessings and guidance if we apply in our daily activity the spiritual blessings and privileges of the gospel of Jesus Christ.”

We echo these sentiments against the background of 14 inspirational district conferences.

C. G. M. K.

REPORTS ON PROGRESS

Though not yet half over, 1958 has already been an eventful year in the Church and in the Mission. Here is the official announcement of the London Temple dedication and reports of the New Zealand Temple (shown at right) and Church College dedications, the new General Authorities and the local District President appointed in Manchester.



The London Temple, the 14th to be constructed by the Church of Jesus Christ of Latter-day Saints, will be dedicated on September 7, 1958, the First Presidency announced recently. This day represents the culmination of planning and building over the past decade and the fourth ceremony relating to this temple held under the First Presidency's direction.

The land, purchased in 1952, was dedicated by President David O. McKay the following year; in 1955 he officiated at the ground-breaking ceremony that initiated the actual construction of the temple. And 13 months ago Elder Richard L. Evans of the Council of the Twelve laid the cornerstone.

It is planned that the temple will be opened for public viewing prior to September 7 and that the ceremony will be repeated to accommodate the

numbers expected to attend. The exact days of public viewing and the days and arrangements for the dedication will be announced later.

In Tuhikaramea, New Zealand, on April 20, the dedication rites for the New Zealand Temple were begun by President David O. McKay. And three days previously President McKay officiated at the dedication of the Church College, erected on the same site as the temple.

The Prime Minister of New Zealand, The Right Honourable Walter Nash, spoke at the College dedication, which Elders Delbert L. Stapley and Marion G. Romney of the Council of the Twelve, Elder Gordon B. Hinckley, Assistant to the Twelve, diplomats and people prominent in New Zealand attended. The school, a non-denominational, co-educational and inter-

racial one, will open on February 10 of 1959 with an enrolment of 350 students. Most of the first class are Church members, of which the majority are Maoris. It is the most modern school in New Zealand and one of the finest in the Southern Hemisphere, and it comprises 20 educational and 20 residence buildings which were constructed entirely by the volunteer labour of New Zealand Saints and "labour missionaries" from the United States.

About 112,500 people visited the site and toured the temple during the period of public viewing that preceded the dedication.

At the General Conference of the Church of Jesus Christ of Latter-day Saints, held on April 6, a new apostle, two assistants to the Council of the Twelve and a new member of the First Council of the Seventy were called and sustained. Because an influenza epidemic forced the cancellation of last Autumn's Conference, it was the first General Conference for a year.

Elder Hugh B. Brown was called to the Council of the Twelve, filling the vacancy that occurred on the death of Elder Adam S. Bennion. Elder Brown had been an Assistant to the Council since 1953. On three different occasions he has come to Great Britain to serve a mission: from 1904 to 1906, from 1937 to 1940 as British Mission President, and from 1944 to 1946, again as Mission President. His stature as a leader and a man of God is well known to Saints and citizens in Canada, the United States and Britain, where he has lived, and in law and education circles in which he has worked.

Elder Brown's appointment and the recent death of Elder Thomas E. McKay caused two vacancies among the Assistants to the Council of the Twelve. The two called to fill them were Elder Gordon B. Hinckley and Elder Henry D. Taylor.

Elder Hinckley has been Executive Secretary of the General Missionary Committee since 1941 and for the past two years President of the East Mill Creek Stake. He, too, served on a mission in Britain and worked in the European Mission Office.

Called from his position as President of the California Mission, Elder Taylor was formerly stake president and missionary, in the Eastern States Mission. He is a successful businessman and has often been active in community and state affairs.

To replace the late Oscar A. Kirkham in the First Council of the Seventy, Elder Albert Theodore Tuttle has been called. He has long been associated with the seminary system of the Church and has, since 1953, been a supervisor of the Seminaries and Institutes of Religion.

At the Oldham Chapel on April 27, President Clifton G. M. Kerr proposed to the Manchester District Conference that James Roy Caddick of Wythenshawe Branch be sustained as the new District President in that area. The move made Manchester the sixth of the 15 British Mission Districts to have a local District President. Elder Leonard Russon, of Salt Lake City, the former District President, was installed as Supervising Elder.

Until his new appointment, Brother Caddick had been the District Sunday School Supervisor. He holds a responsible position with the Imperial Chemical Industries at Blackley.

TO MOST people, the words, "this is my work," have no special significance. But to members of the Church of Jesus Christ of Latter-day Saints they have real meaning, for they comprise a phrase from the writings of Moses, as contained in a book of modern scripture, *The Pearl of Great Price*. In telling Moses of His creations, and in showing him the vastness of His kingdom, God said, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." He then went on to tell Moses about the work of the creation of this earth and of Adam and Eve, its first inhabitants.

The idea that even God Himself has a work to do gives added meaning to the story of how Adam, with Eve, was driven from the Garden of Eden and told that "by the sweat of thy face shalt thou eat bread..."² According to the record, after Adam had been driven from the Garden he "began to till the earth... and to eat his bread by the sweat of his brow... And Eve, also, his wife, did labour with him."³ This idea also sheds light on the importance of work in our lives today, and helps us to realise that work is a blessing, rather than something to be avoided; that it is a part of the eternal plan of life and salvation; that it is the very basis of eternal progress.

The importance of work has been further emphasised by some of the instructions given through Joseph Smith to the members of the Church soon after the Church was organised. On February 9, 1831, the Lord said, "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the labourer."⁴ A few months later He said,

*"And the inhabitants of Zion also shall remember their labours, inasmuch as they are appointed to labour, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them..."*⁵

The following year the Lord warned them again:

*"Cease to be idle . . . cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated . . .⁶ Let every man be diligent in all things. And the idler shall not have place in the church, except he repent and mend his ways."*⁷

The work that was accomplished by the early converts of the Church in building temples, homes, churches, schools, highways, irrigation canals, etc., is ample evidence of the influence of these instructions on the lives of those members of the Church. But what of us? are we idlers? Do we neglect our labours? or do we accept the word of the Lord in these matters, as they did? Assuming that we do, how can we translate these teachings into ideas that will apply to the conditions we face today? The basic answer to this question lies in the selection of a life's work. For if we choose an occupation for which we are well suited and in which we have great interest, it is more likely that we will "labour in all faithfulness" and "cease to be idle" than if we merely *find a job*.

FOR YOUTH

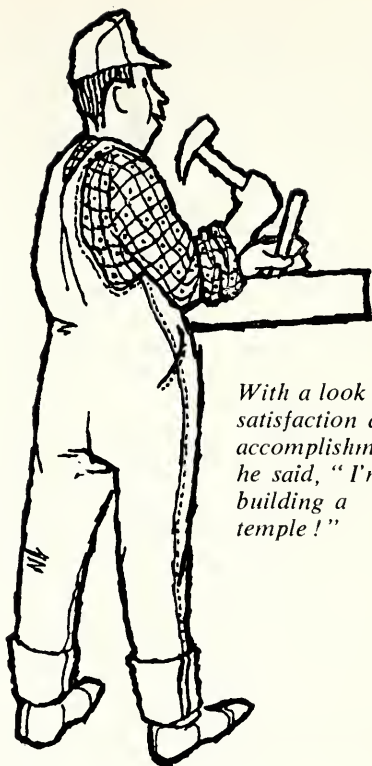
My words are addressed primarily to the young people of the British Mission. I speak both as a member of the Church whose life has been influenced by its teachings, and as a teacher

and professional vocational counselor. My contacts as a counsellor and teacher with thousands of young people, in and out of the Church, have caused me to think very seriously about the importance of one's choice of a life's work. In view of the teachings of the Church mentioned above, and the example set for us by those who have gone before, it seems particularly important that we give serious consideration to this problem, and that we do so early enough in life to avoid the necessity for just *finding a job*, rather than *selecting a vocation*.

A cartoon I once saw depicted a motorist reading a sign which was posted at the side of the road where the pavement ended and a bumpy, muddy stretch of highway began. It said, "Choose your rut wisely—you'll be in it for the next 20 miles!" This might be paraphrased to read—for those of you who are about to leave the "smooth driving" of youthful dependence upon parents for the more demanding requirements of adulthood—"Choose your job wisely—you'll be in it for the next 40 years!" Furthermore, the work you choose will play a large part in determining your station in life and will have great influence on not only your own happiness, but also on that of your family. Perhaps this all sounds frightening and ominous. It is intended only as a reminder of the importance of one of the decisions you are about to make: your choice of a life's work.

YOUNG LADIES

This article is written in the hope that the ideas presented may help you at this period of your life during which you are in the process of making some of life's ultimate decisions. It may seem to have more meaning for young



With a look of satisfaction and accomplishment, he said, "I'm building a temple!"

'This is My Work...'

by Dr. Henry L. Isaksen

This, the second in Dr. Isaksen's series on self-development in study, vocation and marriage, is a special message to the young people of Great Britain who are about to choose a vocation. Dr. Isaksen teaches in the graduate programme at Boston University and is a member on leave of the General Sunday School Board.

men than it does for young ladies, since most young ladies are looking forward to marriage and rearing a family. However, this does not mean that they have no need to plan for a vocation. For several reasons, you young ladies should also select and train for an occupation:

- 1 The training you will receive in preparing for your work will be valuable to you as a wife and mother. This is especially true if you choose one of the professions such as teaching or nursing.
- 2 You may be required by circumstances to work after your marriage. Fortunate is the wife who is prepared to support herself and her children by working at a job of her own choosing in such a case.
- 3 You will probably have many years of life yet to live after your child-

ren are grown. During these mature years many women make significant contributions to the world by engaging in vocations for which they were trained before marriage.

HOW CAN YOU CHOOSE?

There are no easy ways to wisely select a life's work. But there are certain principles or concepts that may serve as a basis for your thinking and as a guide in this process.

1. *All socially useful jobs are honourable.* Granted, some have more prestige value than others, and some seem more desirable than others. But many people place undue emphasis on the idea that some jobs are "better" than others. You need not apologise to anyone for your choice of a vocation as long as it is one that contributes to the well-being of others.

If you choose a job for which you're not suited, you're not likely to find any security or satisfaction or happiness in it.



2. *There is no such thing as a "one and only" job for you.* There are some 22,000 different occupations listed in the Dictionary of Occupational Titles published by the United States Department of Labour. There are undoubtedly as many different ways of earning a living in Great Britain. While there seems to be sufficient evidence to support the idea that each of us has a unique set of aptitudes and abilities, it is likely that there are many different occupations that would "fit" a given individual equally well. This may seem to refute some of the points made earlier, so perhaps we should state it conversely as well: it is likely that there are many different occupations that would *not* "fit" an individual equally well. This would imply that you should seek to find one of several (or perhaps many) jobs that would suit your interests, abilities, and aptitudes, rather than looking for the "one and only." But you should also avoid entering a job that appears to be poorly suited to your unique pattern of qualifications. For example, I know a school teacher who is also a skilled mason. He could be equally successful in either occupation. But it was not until after he had spent some time training for and working as a junior executive in government service that he realised that he was better suited to brick laying or teaching than to executive duties. As a result of inadequate planning he selected one of the many jobs which did not suit him rather than one of the several for which he was suited.

3. *There is no "perfect" job.* There is some degree or element of drudgery in all occupations. So don't try to find the job that is entirely pleasant and enjoyable. It probably doesn't exist.

Remember, we are supposed to "sweat" for our bread!

4. *In selecting an occupation, there are many important factors to consider in addition to your own qualifications and interests.* Some of these are: pay, security, working conditions, opportunity for advancement, opportunity for service. It is quite unlikely that you will not be able to find a job that combines all of these factors in just the way you would like, so you will want to look for the best possible combination, rather than the ideal. While all of them are important, it seems to me that most important—and most likely to be overlooked by eager and enthusiastic young people who do not look carefully to the future—are the last two: opportunity for advancement and opportunity for service. Modern society has placed too much emphasis, in my opinion, on the *rights* of the worker and too little on his *obligations*; too much on *security*, too little on *service*; too much on *immediate returns*, too little on *future opportunities*. To illustrate this, I cite the example of a young man who, after completing his advanced degree in a great college of business, turned down several very lucrative offers of employment with large companies and went to work instead as a junior clerk in a stock brokerage where the pay was low, the hours long, and the working conditions poor, but the opportunity for advancement and development were great. He spent several years learning, working, and saving while his fellow graduates lived in comparative luxury and ease. Today he is internationally known as one of the greatest financial experts of his time. None of his fellows share this fame, and none have become as wealthy.

(continued on page 175)

PIONEER DAY



by DR. PHILIP A. M. TAYLOR

This instalment treats the origin, the first Mormon trek, of Pioneer Day; the second part will concern the Day itself. A professor at the University of Birmingham, Dr. Taylor, while not a member of the Church, has studied Mormon emigration for over a decade, and has published articles and is writing a book on the subject.

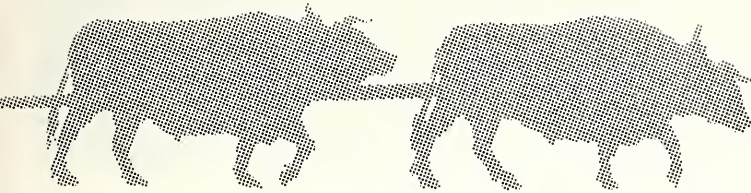
FOR more than 100 years Latter-day Saints have celebrated Pioneer Day. With speeches, processions and other demonstrations they express their admiration for the 143 men, three women and two children who, in the spring and summer of 1847, made the first pioneer journey, more than 1,000 westward from the Missouri River to Salt Lake Valley. But what they celebrate is not a mere adventure story, nor even a story of heroism. For these pioneers established not just another town in the American West, but the headquarters of a Church, a base for widespread settlement and a destination for thousands of European emigrants.

The Saints were driven from Nauvoo, Illinois, at the beginning of 1846. They spent that year crossing Iowa and establishing, west of the Missouri and north of the Platte Rivers, the temporary settlement of Winter Quarters. When, therefore, the pioneers

began that first historic journey April, 1847, they continued for the first few weeks on the north bank of the Platte. The trail they followed had been travelled before, but they had no detailed knowledge of their predecessors' experience. On one occasion they sent men across the river in a leather boat to check their position from landmarks on the better-known Oregon Trail. Usually, Brigham Young rode ahead with a few companions to select the route and the camp sites.

Since no detailed guide-book existed until William Clayton, a pioneer himself, wrote one the following year, they had to prospect carefully for the grass and water needed every day by their many animals. At first grass and water were plentiful and there were crude bridges across some of the early streams. But conditions grew difficult: soon rivers had to be forded, the waggons sometimes being hauled across by a double team of oxen. By

I. THE JOURNEY IT COMMEMORATES



the end of April, Clayton was complaining in his diary that all the wood-work was shrinking in the dry heat; this involved more work on the wag-gons, in addition to the carpentry and blacksmith work which was always needed to offset wear and tear on the rough trail.

On May 1, the pioneers reached buffalo country and held their first hunt for fresh meat. Here they began to use buffalo chips (dung which had dried) as fuel, for timber, apart from some growth on islands and driftwood in the Platte, had all but vanished—so that at the end of May, Clayton noted that for 215 miles they had seen no trees growing on the banks. Pasture too became poorer, even close to the river; and more than once they travelled a few miles before breakfast and halted, finding a supply of grass that would nourish the animals for the main journey of the day.

Early in June they reached a point opposite Fort Laramie and about half-way to Utah, where they decided to cross the Platte to the main Oregon Trail. They hired a flatboat to make the 100-yard crossing, and each wagon took a quarter of an hour to transport across.

Though from here on, sage brush could be used as fuel, the trail became rougher. Orson Pratt recorded:

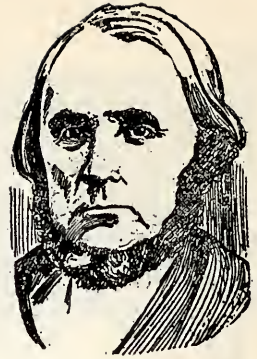
"Finding the banks rather steep as we descended into the stream, we soon battered them with our spades, hoes and pick axes . . . we have ten or twelve men detailed daily, whose business it is to go in advance of the company, with spades, iron bars, and other necessary implements to work on the road."

Remembering that they were the first of what was expected to be a great migration, they began to leave sign-boards at frequent intervals—intervals which could be calculated now that Appleton Harmon, at Clayton's suggestion, had made an instrument which recorded distances from the revolutions of a wagon wheel.

On June 12, the pioneers found it necessary to cross the Platte once more. As a result of snow melting in the mountains, the Platte was deep and swift. They first planned to use the leather boat to haul over the loads, and float the empty waggon across. But soon they saw that this might damage the waggon, so they started the slower work of making a raft from cottonwood dug-outs, which they reinforced with cross-pieces and iron supports. On these the waggon could

THE FIRST PIONEER JOURNEY

The map below, published in *Route From Liverpool to the Great Salt Lake Valley in 1855*, traces the first journey. Though inaccurate by today's map-making standards, it shows well some significant places: Nauvoo, Carthage, Council Bluffs, Winter Quarters, Fort Laramie, Devil's Gate, South Pass, Fort Bridger and others. At the right are William Clayton, an early English convert and the best diarist among the pioneers, and the odometer devised to record distances by the revolutions of a wagon wheel. It was the basis for Clayton's *Latter-day Saints' Emigrants' Guide of 1848*, which many non-Mormons were glad to use.

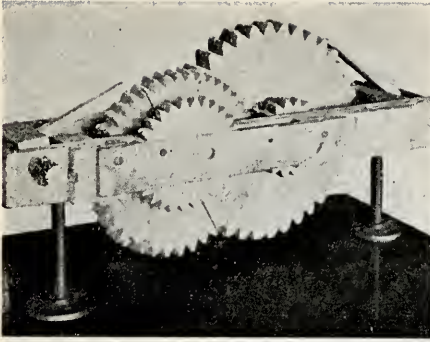


be embarked and the crossing, which took three and one half days, could be made in safety. They left behind a party to ferry across the remaining emigrant companies of the season; other such parties returned in later years, until rival ferries and then a bridge supplied the emigrant demand. From this point they followed the Platte no more, for it made a turn as it came from its source far to the south in Colorado. They were able, however, to follow its tributary, the Sweetwater, which flowed more or less from the point they wished to reach.

Though Clayton could note that the scenery at Devil's Gate was "of romantic grandeur," much hard work was still needed to make the trail safe, and sage was still the principal fuel. And despite the season, ice was seen: almost without noticing it, the pioneers, travelling ten miles per day, had climbed 5,000 feet in two months.

Then, on June 27, they reached South Pass. Like all other travellers, they found it so wide and flat that only by the changed flow of streams could they tell that they had crossed the continental divide. Yet this was the only useful pass for hundreds of

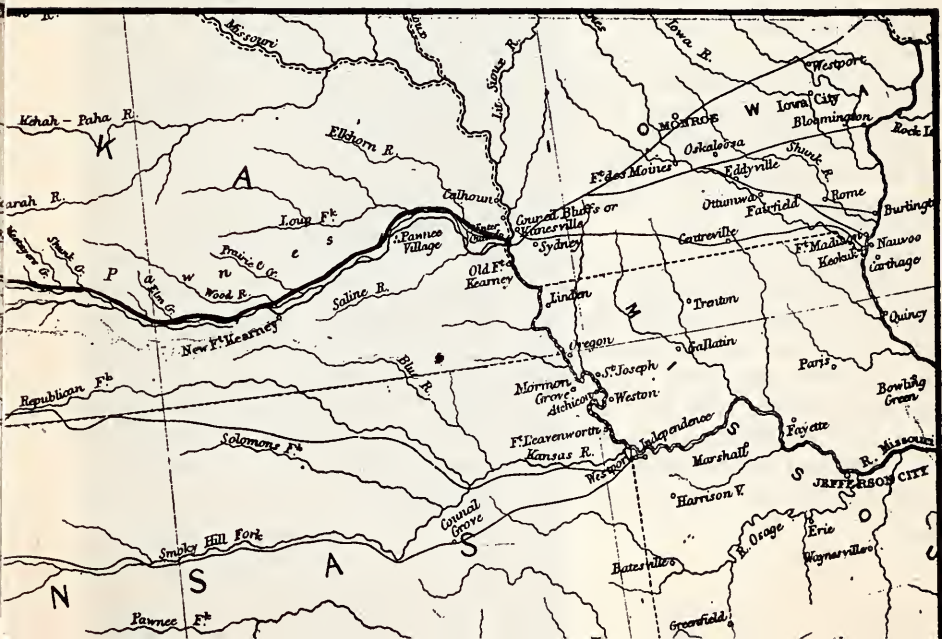




By July 7, the pioneers had crossed the Green River—they constructed two rafts to carry the loaded waggons over this final water obstacle—and arrived at Fort Bridger. Beyond the Fort, the pioneers were in high mountain country—in places higher than South Pass—“truly wild and melancholy,” as Clayton described it. Here at last grass and timber were plentiful, though even more work had to be put into clearing obstructions from the trail. Here, too, a choice of which of two canyons to pass through had to be made. Brigham Young being ill, it was Orson Pratt who led the vanguard during this stage of the journey; he sent back reports from time to time to the main body, which then advanced. This went on until, on July 22, Pratt and a few companions rode into the valley east of the Great Salt Lake. Later the same day, the vanguard brought the first waggons into the valley.

miles and it was not surprising that they met nearby two of the famous mountain men (trappers), Moses Harris and then Jim Bridger. Like all their kind, Harris and Bridger were eager to talk about the country in which they had spent so many years. Harris said he thought Cache Valley fertile, but doubted the farming possibilities elsewhere in Utah. Bridger thought there were opportunities in the country east of the Great Salt Lake and Utah Lake, and along the Sevier River further south. Luckily the Saints were not dependent on these reports. They had already made up their minds.

By the 24th, those first to arrive had begun ploughing and planting potatoes, turning water on to the planted fields from a dammed-up creek. It





was on that day that Brigham Young and the last of the pioneers arrived. The reaction to the apparently barren land surrounded by mountains was mixed. Lorenzo D. Young's wife wrote in his diary, "my feelings were such as I cannot describe every thing looked gloomy and I felt heart sick." William Clayton's feelings were different: "Give me the quiet wilderness and my family to associate with, surrounded by Saints and adieu to the Gentile world till God says return and avenge you of his enemies." Brigham Young's own account of his first view was: "The spirit of light rested upon me and moved over the valley, and I felt that there the Saints would find protection and safety."

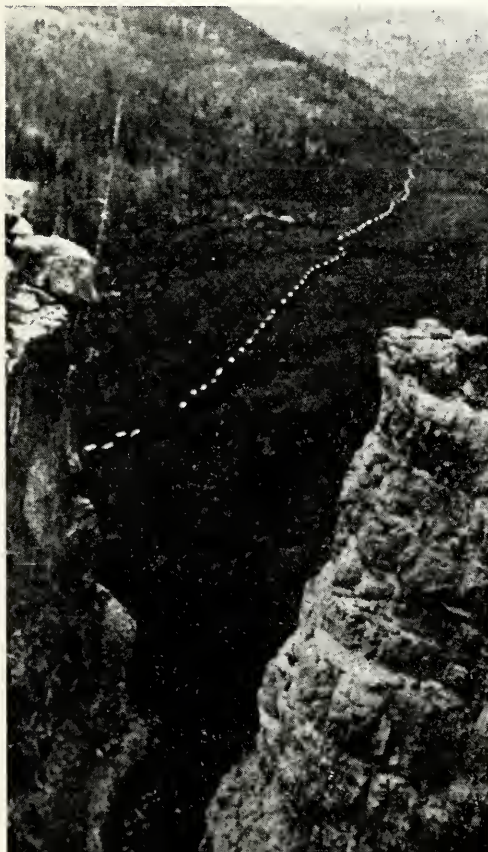
These words alone would suggest that the pioneers were no ordinary body of emigrants, though the life they led on the trail was common to all travellers in the West in the mid-nineteenth century. But there is much more evidence that they were unusual; what they said and did before starting their journey; the organisation they

set up for the march; their manner of establishing Salt Lake City.

The pioneers did not travel westward on a sudden impulse, nor to a vaguely conceived destination, nor for a purpose primarily economic, whether farming or gold-mining. The need for the Saints to move to the Far West had been talked about some months before Joseph Smith's murder. It had been discussed often during the last days of insecurity at Nauvoo. The leaders of the Church had studied books and maps; Fremont's second Report, dealing with his expedition of 1843-44, had especially impressed them, so much so that it was serialised in *Millennial Star* during 1846. The knowledge thus gained was far from full, but it was sufficient basis for a rather precise decision as to destination. During the few months before April 1847, two plans seem to have been considered. One was for a pioneer group to settle in the area west of the Rockies, in the general vicinity of Salt Lake or Bear River. The other was for a group to settle



ACROSS PLAINS & MOUNTAINS TO SALT LAKE



Devil's Gate, shown in the drawing (upper left) by Frederick Piercy, was described by Clayton as a scene "of romantic grandeur." Through it the Sweetwater flowed; and all travellers to South Pass saw it.

Above is W. H. Jackson's drawing of two corrals typical of the waggon formation used for protection at night. Behind the waggons is Independence Rock, on which many travellers wrote their names.

A Mormon emigrant train is shown at left, dwarfed like a stream of ants, in the high mountain country west of Fort Bridger.

east of the mountains, plant crops, prepare for the main body of Saints, and then move further west in a later year. The final decision as to destination and the size of the pioneer company seems to have been made as late as March. But the point that really matters is that the Pacific Coast, which some favoured, had been rejected, that the Great Basin had been chosen instead, and that the Pioneers set out with a clear aim. Orson Pratt stated that they set out "for the Great Salt Lake Basin, intending to explore the country and find a place the most suitable for forming a settlement." Colonel Kane, a Gentile but much in the confidence of Church leaders, wrote in the spring of 1847 that the destination was "the country East of the Utah and Salt Lakes and West of the Rocky Mountains." Brigham Young himself gave a similar account in a letter he sent back from Green River, though he was evidently still prepared to consider later moves.

The pioneers' purpose, too, was clear. In Missouri and Illinois alike the Saints had suffered persecution: in the Far West they might find safety. At the time they set out, the United States was at war with Mexico for control over much of the West. Few intelligent observers can have doubted who the victor would be. But though American sovereignty was certain, the Saints knew there would be no States in the mountains, and no Gentile population. Effective self-government, then, they could hope for. The discovery of gold in California and elsewhere soon reduced the isolation of Utah, but until the first trans-continental railway the Church found little difficulty in maintaining its distinctive way of life. William Clayton's diary sums up the whole subject, On April

16, when 12 miles beyond the Elk Horn, he wrote down the names of all the members of the company

"who have started to go west of the mountains as pioneers to find a home where the saints can live in peace and enjoy the fruits of their labours, and where we shall not be under the dominion of Gentile governments, subject to the wrath of mobs and where the standards of peace can be raised, the Ensign to nations reared and the kingdom of God flourish until truth shall prevail, and the Saints enjoy the fullness of the Gospel."

The pioneers also differed from ordinary emigrants of the time in their organisation. They were not strangers, drifting together at the Missouri on their way to Oregon or California and electing as leader anyone who could put forward an eloquent claim to the office. On the contrary, they were picked men, tried by years of toil and persecution, converts of long standing in a Church—all but 38 of the men were Seventies or High Priests. On April 16, the pioneers were formed into two companies, called Hundreds, and these were in turn subdivided into five Fifties and fourteen Tens, each under an officer—a system first fully employed during the journey across Iowa, and crystallised in Brigham Young's "Word and Will of the Lord concerning the Camp of Israel in their Journeyings to the West" of January, 1847. Fifty men were chosen, from whom each night's guard would be selected; the other members were to watch the livestock by day. For special emergencies, it was thought necessary to have a separate military organisation, under officers, while a squad was detailed to handle the small cannon which was carried. On April 17 and 18, rules were announced, which appear in the diaries of William

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KNOW THYSELF

By IRENE M. BATES, WYTHENSHAWE BRANCH

RECENTLY I watched a television programme on which qualified people discussed the present tendency of taking relaxing pills or “tranquillisers,” in an effort to provide themselves relief or escape from the fears and tensions of everyday living. Specialists in various fields of psychiatry and medicine were questioned and each agreed that these pills are more or less useless since they cannot get at the cause of problems, and felt that they may even be harmful if taken over a long period.

At the end of the programme one psychiatrist was asked, “Well, these stresses and strains—the speed of modern living—are still to be contended with. What do you suggest be done about them?”

The specialist answered very simply: “Self-knowledge is the key. To quote Aristotle: ‘Know thyself’.”

When I first began to contemplate this it seemed a sweeping statement indeed; but upon reflection it can be seen to be true. It *is* the hidden fears and weaknesses that we are ashamed to acknowledge that cause us distress and disquietude—often they are lurking within us and trying to destroy any

calm and security we could have. Most of us have feelings of inadequacy: that we may have neither the strength nor the courage nor the ability to combat these fears and weaknesses. And yet, by *knowing ourselves* we can draw on our great capacities for peace and goodness over which these fears stand guard.

As I thought about it I began to realise how wonderful the Church is and how lucky we are to belong to it, and I suddenly became aware of a warm glow enveloping my whole body. I began to compare my life in the Gospel to my life prior to joining the Church, and to see how much the Gospel aids us in *knowing ourselves* and thereby allaying fears and apprehensions.

My thoughts took me back to the time when I was a little girl. When quite small I had a worry lurking at the back of my mind which, because I was ashamed of it, I refused to acknowledge. It seemed too terrible a thing to say or think, but it was true: *I just couldn't like God*. How could I love and worship Him when I couldn't even like Him? Yet the *Bible* tells us we must worship God and the

leaders of our churches tell us we should. I felt wicked inside. I buried this feeling deep within me and carried on with Sunday School and Church, pretending things I didn't feel and almost convincing myself that I did love God. It wasn't until later that I discovered the reason for my inability to love Him.

I was very grateful for my blessings, it was true, especially for our happy home, but it seemed to me that though I should thank God for these blessings, there was something immature about a God who needed so much adoration and worship that He even commanded it. The seeming fact that He *needed* to be worshipped made me feel insecure, because God was supposed to be a perfect being on whom we could rely completely.

And then, when my husband and I began to investigate the Gospel, we began to understand the truth about God, and consequently were able to start knowing ourselves better; for human beings, whether ourselves or others, cannot be completely understood except in the light of their relationship to God. So like everyone who studies the Gospel, we began to think more deeply—there was no escape now from doing so—and to search our hearts. And we discovered, as it were, ourselves, and began for the first time to understand ourselves.

It is not uncommon, when many of us investigate the Church, that we sense this frightening responsibility of facing ourselves squarely, and try to find excuses for not joining the Church. We say to ourselves, "How can we possibly live up to that?" or "Maybe, maybe it's only the affection we feel for this missionary that draws us to the Church; maybe it isn't as true as we've supposed." In those days

of decision and conflict it seems almost that our inner lights which we have so long kept covered are nakedly exposed, and we are sometimes violently shaken by the truth about ourselves and our real responsibilities. In the end, if we are honest with ourselves, we turn to God for guidance and we discover that this warm feeling that the missionaries bring, which lights up the dark corners of our hearts, is the Gospel of Jesus Christ, and we neither can nor want to escape from that knowledge.

Then we know that we must contract with our Father in heaven to honour and live up to this newly-found understanding of Him and our relationship to Him. What joy we know when that decision is made! Overnight, the world becomes more beautiful to us and we realise a depth or a part of us exists which had been previously untouched—a kind of happiness we had not known before.

We begin to take an active part in the Church. First of all we may give a two-and-a-half minute talk or close a meeting with prayer. These are real ordeals for most of us. Yet each time we overcome the fear that has previously kept us from understanding what really lies deep within us, each time we speak or pray, something blossoms inside of us, almost as if a living thing is growing. Our spiritual selves, the "real self" we have so long tried to understand, is starting to flower. When we speak or pray in Church we have to search our hearts and, however halting our speech or poor our command of language, to say what is genuinely a part of us; and we get to know even more of the being that has been hiding in a shell all these years. We may be called to be a teacher. The lesson manuals with

which we are provided deal with life's real problems rather than impracticable theology; soon we are amazed how they have stimulated us into further self-understanding, that we may present our lessons in all sincerity.

When I look back on my life it seems as if there was a veil drawn over that part of it—happy as it was—before I joined the Church. It was just as if my spiritual self had been sleeping and then awoke in a world of colour and beauty. Somehow, I was more able to experience joy—and frankly more able to experience sorrow. And that was because when my husband and I joined the Church—and many others say this with equal conviction—our capacities for *real* living increased.

And about nine months after my baptism there came for me the most wonderful realisation of all: I loved my Father in heaven. Understanding His Church had made it possible. He gave us a church not simply that we may worship Him. He gave it to us for *our* benefits.

He gave it as a means by which we might come to know our weaknesses and strive to overcome them.

He gave it that we may have activity together and thereby learn to understand and love our fellowmen.

He gave it to teach us of the greatest pattern of living we can follow: the life of Jesus Christ.

He gave it that we might take the sacrament and continually recapture the significance of the Gospel and remember our original covenant at baptism.

He gave it for our own good, because the true worshipper benefits by striving to emulate a higher ideal.

As Latter-day Saints we do worship our Heavenly Father, we do sing His

praises, but we do it because we want to, not just because we feel we have to or ought to. We know and can feel the love of our Heavenly Father, and we can see it in all He has planned for us. And we know He has given us a Church to help us, knowing what is best for us.

The psychiatrist was right when he said that the answer to the nervous and mental chaos that besets men today is self-knowledge. And because we are in His Church, we have a greater chance than most for understanding our true selves, firstly because we are continually by the design of a loving Father, being brought into circumstances where we must perform nobler actions than those prompted by fear or distress; and, secondly, because we can be secure in the knowledge that He not only understands these fears and weaknesses, but that when we acknowledge them, He will help us to overcome them. His plan promises perfection to those willing to serve Him and their fellow men. The only way to perfection is through self-mastery, and the only way to master oneself is to know oneself. To attempt this alone is difficult and frightening, if not impossible, and so we need and can receive our Father's help by turning to Him.

Like many others, I am grateful to the Church of Jesus Christ of Latter-day Saints for teaching me to love and trust God completely and to be honest with myself as I never dared before—because of that love. And it has given me, as it has given many others, glimpses of an inner calm and happiness—more wonderful by far than any “tranquilliser” could provide—that can become a continuous reality and in the Kingdom of heaven will be eternal.

THE RIGHT HAND

by *Joseph Fielding Smith*

President of the Council of the Twelve

THE performances of ordinances with the right hand in preference to the left is a well-established custom universally and is not confined to the Church. In various governments where oaths are administered, the candidate for office is asked to raise his right hand. There are occasions when he is sworn to give truthful testimony by placing his right hand on a copy of the *Bible*. This custom has come down from the beginning, and from many scriptural passages we gather that it has always received divine sanction.

When Abraham sent his servant to his kindred to find a wife for Isaac, he had the servant place his right hand under Abraham's thigh and swear to him that he would accomplish this mission. An incident of similar import occurred when Jacob blessed his grandsons, Ephraim and Manasseh. Manasseh was the elder, and as Joseph presented his sons to their grandfather, he presented Manasseh towards Jacob's right hand and Ephraim towards his left hand. The record states that Jacob, "guiding his hands wittingly," placed his right hand on the head of Ephraim and his left hand on the head of Manasseh. Joseph protested, saying, "Not so,

my father: for this is the firstborn; put thy right hand upon his head." And Jacob answered, "I know it, my son, I know it: he also shall become a people, and he shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."

When the Egyptians were destroyed in the Red Sea, Israel sang:

"Thy right hand, O Lord, is becoming glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy..." and when Israel entered the land of their inheritance, the Lord instructed Moses in offering a sacrifice to take the blood of the ram, "and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about."

"With this ordinance and the sprinkling of the blood and anointing oil upon the altar, Aaron and his sons were 'hallowed before the Lord.'"

The showing favour to the right hand or side is not something invented by man but was revealed from the heavens in the beginning. To Isaiah the Lord said:

"Fear thou not; ... I will uphold thee with the right hand of my righteousness ... For I the Lord thy God will hold thy right hand ... I will help thee."

In the Psalms we read:

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

The Lord, speaking to His disciples shortly before His death, said unto them:

"When the Son of man shall come in his glory ... and before him shall be

gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

“And he shall set the sheep on his right hand, but the goats on his left.

“Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world . . .

“Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels . . .

“And they shall go away into everlasting punishment: but the righteous into life eternal.”

There are numerous passages in the scriptures referring to the right hand, indicating that it is a symbol of righteousness and was used in the making of covenants. When the Saviour was taken before the high priest, scribes and elders, the high

priest said unto him: “I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.” In reply Jesus said to him:

“Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”

When Stephen was slain, he looked up into heaven, “and saw the glory of God, and Jesus standing on the right hand of God.”

The right hand or side is called the dexter and the left the sinister. Dexter connotes something favourable; sinister, something unfavourable or unfortunate. It is a well-established practice in the Church to partake of the sacrament with the right hand and also to anoint with the right hand, according to the custom which the scriptures indicate is, and always was, approved by divine injunction.

—from *Answers to Gospel Questions*

THIS IS MY WORK *(continued)*

5. *Vocational planning is a process, not an event.* It involves three steps: self-analysis, job-analysis, and clear thinking. None of these steps can be completed at a given moment. Each is a process which requires time and effort on your part. As shown below, there are people about you who are trained to help you in various ways, but the final responsibility is yours. Your vocational plan, when you have worked it out, should be flexible. It should serve as a guide, not a master. We should educate ourselves for adaptability, rather than for rigid adherence to a plan.

6. *The choice of a vocation, while it is controlled to a degree by circumstances, is yours.* The person who re-

signs himself to control by circumstance has failed to catch the very essence of life, which is freedom to choose. You need only to look about you to find numerous examples of this truth: the son of a poor widow who, in spite of circumstance, found it possible to attend the university and enter the profession of his choice; the young man of modest means who succeeded, through determination and wise management, in establishing himself in business and the young lady who succeeded in becoming a nurse in spite of the inability of her parents to finance her schooling. Circumstances control some people—other people control circumstances. There is a danger, of course, that we may become completely unrealistic in our

planning or in assessing the demands of a given plan, in which case we may experience only heartbreak and disappointment. But it is my conviction that more frequently we are guilty of low aim than of unrealistic aspiration. We may be able to be what we choose, if we choose on the basis of the process mentioned above.

7. *Help is available.* I have spent some time recently reading about the vocational guidance programme in Great Britain. I am impressed with the tremendous growth in recent years of this programme in England. Through such agencies as the National Institute of Industrial Psychology with its Vocational Guidance Clinics, and the Youth Employment Service with its Youth Employment Officers, adequate professional help is available to all who seek it. It also appears that in every school there is a career master or mistress who is qualified to help you analyse your aptitudes, interests and abilities, as well as the educational and occupational opportunities available to you. The help of parents, friends, and acquaintances should not be overlooked. We should also remember that in all matters pertaining to life and its problems we are entitled to divine guidance. Vocational planning is too important and too complex to be undertaken alone. I would urge you, therefore, to seek professional help, as well as to consider carefully the feelings and recommendations of your parents. But remember that even though help is available, the final choice is yours.

8. *What we do for a living is less important than how we do it:* its the attitude we have towards our work that matters. The story is told of a man who asked three stonemasons in turn what they were doing. The first

said, "I'm earning a shilling a day." The second answered, "I'm cutting stone." The third said, with a look of accomplishment and satisfaction, "I'm building a temple." Elder Harold B. Lee, in a speech to the students at Brigham Young University said recently,

"...it doesn't make any difference which field of endeavour you go into, provided it's an honourable vocation, if you will just remember to do two things when you enter that field. The first, when you arrive in the morning say to yourself, 'Now whatever comes to my hand today I'm going to do it to the best of my ability' and then set out to do that... The second thing I want to say to you is that today is the only day that you and I have to live... Now if you will just remember those two things, you'll go through life and be happy, and you'll make your mark in the world regardless of the field of endeavour—provided it's an honourable field—if you undertake to give your full service."

These, then, are some of the ideas which I would urge you to keep in mind as you face the important task of selecting your life's work. As a member of the Church of Jesus Christ of Latter-day Saints, you have accepted a philosophy of life which places high value on work and which condemns idleness. Yet we live in a society which condones and even fosters idleness. We must, therefore, develop the strength of character to resist the temptation to "follow the crowd." We must determine to put in an honest day's work for every day's pay, even if it brings ridicule from our co-workers. We must consciously undertake a programme of self-improvement that will enable us to progress towards realistic goals. We

must improve our skills and our work habits by searching for better ways of doing our work and by making better use of our leisure time. Anything less than such a programme of self-improvement and dedication to duty leaves us in danger of becoming idlers, and remember that "the idler shall be

had in remembrance before the Lord."

On the other hand, if we give careful consideration to the selection of a life's work, and devote ourselves earnestly and conscientiously to it, we will find great joy and satisfaction in saying to the world, "This is my work!"

PIONEER DAY (continued)

Clayton and Howard Egan. Every day, reveille was to be at 5 a.m., and after prayers in the waggons, and breakfast, everyone was to be ready to start at 7. Each teamster was to walk beside his waggon, and any spare men on the other side, all with their guns, which were to be kept in perfect order. At the noon halt, no time-wasting cooking was allowed. At night, the waggons were to be drawn into the circular corral typical of all Western travel. Prayers were to be said at 8.30 p.m., and by 9 all except the guard were expected to be in bed. Rules for safety in handling weapons, for close order on the march, and for a limited amount of hunting, were all added. All this is impressive, but it was no more than the mechanism through which could operate the already accepted authority of Brigham Young and seven others of the Twelve Apostles.

The pioneers were not, of course, perfect. They were men travelling without their families. They were making a hard journey, at the oxen's exasperatingly slow pace of one and a half to two miles an hour, with heat, dust and monotonous rations to add to their discomfort. It is remarkable, therefore, that only one episode occurred which can be called a lapse from discipline. What seems to have

happened is that the men took to card-playing and boisterous dancing in their spare time, with a good deal of guffawing and swearing. Brigham Young, himself under great strain on such an expedition, was appalled at the contrast between such conduct and the character of the mission on which they were all engaged. On May 29, therefore, he rebuked them with what, even for him, was great vigour, and the effect his words produced can be seen in the full reports contained in several of the diaries. In Clayton's words, he denounced the "mean, low, grovelling, covetous, quarrelsome spirit," the swearing, card-playing and dancing, and—this time in William Empey's less polished language:—

"loud lafter and all such habbits wich was a bomation in the sight of god and was a stink in his norstels he went on to tell us our Duty towards our god and that we might better spend our luiser moments in prayer and in reading some good Books or in structing each other in righteousness for he knew that if we did not reform and turn to the Lord that we would be cut of . . ."

Young called forth the members of the Priesthood, rank by rank, to renew their covenants, and he appointed the following day for fasting and prayer. Conduct which would have passed unnoticed in an ordinary emigrant camp until it led to division of the company,

deposition of officers or even bloodshed, had been suppressed in a single day by duly constituted authority, wielded by the robust President of the Twelve.

Finally, the foundation of Salt Lake City was no ordinary piece of Western community-building. The city was the centre of larger plans: exploration of the surrounding country began at once, and within two years all habitable parts of Utah were known, even though some were not settled right away. It was based, like all the communities that were to follow it, on irrigation, in a land where rainfall was less than half that of England or the American Middle West. That irrigation was always under close community control, and in other ways, too, economic individualism found far less scope in Utah than elsewhere in the

West. Plots of land were apportioned among the first inhabitants, and the normal Western speculative sales were frowned upon. From the start, religion was in the forefront: a bowery for services was at once constructed, and a site for a temple chosen—though the temple was to take a full generation to build. Within the first week, Brigham Young laid down all this basic policy, for a community which he intended to be very independent of the Gentile world—more independent, in deed, than proved possible in practice. Then he and about half of the pioneers began their journey to Winter Quarters where, in December, Young was to be sustained as President of the Church by the membership there; during the following year he was sustained by the Saints in Great Britain and Salt Lake. *(To be continued)*

CAMBRIDGE BRANCH

On May 18, 1958, a special Sacrament Meeting was held in Cambridge for the organisation of the Cambridge Branch of the Norwich District. Under the direction of District President Larry Wimmer, it was attended by 15 people, who sustained the institution of the new branch.

Called to be branch president was Dr. Alden M. Packer, a captain in the United States Air Force and a medical doctor at the USAF hospital in Wimpole Park. Two men whose efforts helped make possible the new branch, President Packer and Elder Loren Brockbank, spoke following the formal organisation procedure.

The meeting place is St. John's Ambulance Hall, 2 Barton Road, Newnham, Cambridge. It formerly was the home of the President of Queens' College and is an excellent place for the young branch to convene. Sunday School begins at 10.30 a.m. and Sacrament Meeting follows it at about 12 noon.

ABOUT OUR COVERS

This series of Millennial Star covers has evoked a fine response. It began in March with a classical design by Walter Chiles. On the April cover was a painting of the resurrection by Ronald Crosby and last month's cover featured a picture of Scafell Pinnacle in the Lake District. This month the cover is a painting by Maynard Dixon Stewart of Joseph Smith and Oliver Cowdery doing the work of translating the Book of Mormon. In coming months the Star will continue this varied series by presenting the work of outstanding designers, photographers and artists.



The Scottish District's missionary basketball team: (back row, left to right) Merland J. Snarr, Joseph R. Nielson, Gary Evans, Wallace Hamblin and Kenneth Young; (front row) President Joseph Romney, Donald Wilson and Ralph Stewart.

BRANCH & DISTRICT ACTIVITIES

Birmingham

Though the Genealogical Convention, held at Birmingham Branch on April 19, was sparsely attended, the spirit that prevailed was exceptionally fine and those members who did make the time to come to this important meeting were well repaid.

There is an old adage which claims "Ne'er cast a clout till May be out." However members of the Birmingham Branch MIA felt that April 29 was close enough to the end of the winter season, and they made that date the occasion for a dash-and-splash trip to the local indoor swimming pool. This

fun-time heralded the season of outdoor activities.

Bristol

Stroud Branch MIA kept things a-humming on April 5 when it hired a small coach and travelled to Cheltenham to see a group of popular singers and other entertainers performing at the Odeon Theatre.

On the Monday following the MIA organised an afternoon at Rodborough Common playing various games; and the day concluded with a small but most enjoyable social held at the Stroud Branch chapel.

A fine preaching opportunity came the way of Brother E. H. Morgan, president of the Stroud Branch, when he was invited to speak at the Easter Sunday session of the Methodist Chapel Clwydyfahwyr, Merthyr Tydfil. President Morgan spoke on "Man's Free Agency from the Pre-Existence to the Present Day."

The MIA at Weston-super-Mare Branch was responsible for the successful social in honour of Elder David Ashby on April 22. Among the full programme of games, dancing and other events was the presentation to Elder Ashby of a "Birthday Book," and an autograph book signed by all the members of the branch.

Hull

March 29 was a night to remember, claim members of the Hull District who attended the District Gold and Green Ball that evening. More than 80 members and friends participated in the gay old and new time dances, community songs, and the fancy dress parade. The beautiful flowers and streamers which decorated the hall helped provide a fine atmosphere.

Ireland

A day of activity in the Belfast Branch was April 5. It started with the District Genealogical Convention, continued with a baptismal service, and concluded with an MIA social at which more than 40 people were present.

Easter Sunday was an important date in the history of the Bangor Branch, for it was on that day that the first service was held in the new branch building. The children of the branch each received an Easter Egg for their part in the programme which they put on during the day. At the evening service District President J. N. Hodgson



The Doncaster Relief Society sisters staged a play, "All on a Summer's Day," at the annual Sheffield District Relief Society Dinner in Doncaster. Some of the

spoke to the members assembled, as did Brother J. Ditty, Sr.

At a farewell party for Elder Jenkins the members of the Bangor Branch presented him with a book of Irish stories. Appreciation was given him for the work he had done to help the local members with their new chapel.

Three members of the church living in Omagh will certainly remember the April Conference of the Irish District in 1958, for the missionaries hired a car to bring those faithful members out to Conference so that they might enjoy that privilege and visit with President and Sister Kerr. This was the first opportunity of those good members to attend such an event in more than 25 years in the Church.

Leeds

Representatives from the whole Leeds District turned up in force on March 29 when the Huddersfield Branch held a house-warming party in their new chapel. The event was greatly



skits and songs that also were presented was an Oriental number (above), The Doncaster Singing Mothers and the Cleverly Sisters mime act.

enhanced by the presence of the Mission President and his wife.

It did not take too much in the way of imagination for 45 members and friends of the Leeds Branch to feel that it was "April in Paris" as they joined together in singing French songs, and enjoying the rendering of Brothers Gordon Osbourn and Stanley Smithson as officers of the Law in "The Bold Gendarmes." Moustachioed waiters served the refreshments, which had been prepared by the Relief Society sisters. Additionally, particularly for the children but with most of the adults looking on closely, there was a fine puppet show given by Sister Janice Tassell. The entire event was organised most capably by Sisters Pat Doggett and Susan Buck.

A practical example of the Church in action was provided by members and friends of the Halifax Branch when they took it upon themselves to help in the wall-papering, painting, lino-laying and other such tasks at the home of Brother Rodney Crossley.

These good deeds were done while Brother Crossley lay in hospital recovering from a motor-cycle accident in which he sustained a fractured leg.

Liverpool

Burnley Branch, which is currently undergoing extensive re-decoration, had a Primary social on April 19. Four of the children appeared in the play "Goldilocks," and there were also a number of party games, refreshments, and the visit of a conjurer. The conjurer, who has appeared at a number of events in other chapels in the district, enjoys tremendously the company of Church members.

The Liverpool Branch members report on becoming culture-vultures—if such a term may be used with propriety—for the Relief Society sisters recently went to the Liverpool Playhouse to see Shakespeare's *The Merchant of Venice*, while the Branch Presidency took members of the Aaronic Priesthood to see Dickens' *A Tale of Two Cities*.

Preston Branch members devoted themselves to the strenuousness of armchair athletics as they met in the home of Brother and Sister Ambrose for a Cup-Tie Social. Football fans watched the Cup Final match on television, while others played games nearby. Refreshments were served and the time was enjoyably spent.

Manchester

Noting the growth and strength of the Manchester District in recent times the Mission Presidency re-organised the District at their Conference. For the first time in about twelve years a local brother was appointed as District President. Elder Leonard Russon, who had been acting in that capacity, was appointed Supervising Elder in the District; and his successor as District

President was named as James Roy Caddick, of the Wythenshawe Branch.

A Youth Conference was held at Wythenshawe Branch chapel on April 26, when President Kerr answered a number of questions on several aspects of the Gospel way of life asked him by younger members of the Church. The outstanding success of the event suggests that similar youth conventions might profitably be a regular feature of district conferences.

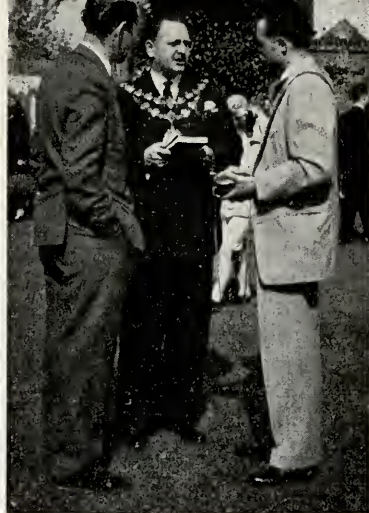
The District Gold and Green Ball was held at Oldham, and was well supported. The MIA District Supervisors Alan Crookell and Jeanette Clark deserve commendation for the financial and social success of the evening.

The District Drama Festival was arranged differently this year. Instead of holding all the plays and sketches altogether, the six branches were divided into three groups of two: Ashton-Hyde put on a drama, and Oldham presented two short plays written and produced by Brother Norman Wood; Radcliffe selected a comedy, and Rochdale read two scenes from Shakespeare; Stockport joined Wythenshawe in presenting a comedy.

Sister Jeanette Clark, who for some time past has been District YWMIA Supervisor, was recently released from that calling and has been set apart as a missionary. She is labouring at present in the Manchester District.

The Radcliffe Branch recently held a successful Fireside service at the chapel after the evening meeting. Saints and friends gathered round to listen to the Tabernacle Choir singing favourite hymns and selections from the classics. Refreshments, provided by the Priesthood, were served to the group by the younger girls in the branch.

Several of the male members of the



The Mayor of Wandsworth, shown with Wally Chiles and LaVon Urie and holding a Book of Mormon, opened the South London Primary's May Day Fête, which 250 people attended, on May 3. Harry and Annie Hoyle are in the top, right hand picture with Jean Geary, who organised the fête. Above, a picture of the flower stand and, next to it, Terry Greenwood wields a spade. Dorinda Steel serves refreshments to Don Gillespie and a visitor, on the right.



MAY DAY FETE



Radcliffe Branch have been active on the interior decorating of the chapel, and are now concentrating on the beautiful grounds. An old shed has been demolished, rubbish cleared away, the flower-beds dug over and the lawn mown. This activity among the Priesthood has shown how united effort draws the membership closer together.

A 21st Birthday is always a wonderful excuse for a party, and the Stockport Relief Society took advantage of the occasion to wish Sister Vaughan many happy returns. Along with the wonderful supper, which included trifle and birthday cake, of course, there was a quiz on theology.

Newcastle

President Frederick W. Oates, 1st Counsellor in the Mission Presidency, was recently presented with the Honorary Master M-Man certificate and badge. This is an outstanding honour, as President Oates is the first member in the British Mission to receive this award. The presentation was made by Brother Maxwell Milligan, the MIA District Supervisor.

Another "first" was that of the first "Roadshow" to be held in the British Mission, when on April 7 at the West Hartlepool Branch about 140 members and friends saw each of the branches in the district present a twenty-minute programme related to the theme of Modes of Transportation. These included inventions that have had an impact on the world of travel, a visit to the Riviera, riding witches' broomsticks, magic carpets, and travelling to the moon.

Prior to his return to the United States a farewell social was held in the Newcastle Branch for District President William Oswald. At District Conference a presentation was made to

him on behalf of the members of the District by President Kerr.

The man who sang for his supper was Elder A. H. Matthews who, at a farewell social held on April 2 at the Newcastle Branch, sang and played his guitar for the assembled Saints. And they in their turn put on a comic opera called "The Corn is High." Elder Matthews was given a 2 by 2 slide case as part of his "going away" present.

North London

A renovating project has been started in the recreation hall of the Luton Branch. A Jumble Sale held on April 26 brought in some of the much-needed money to help in this project and the Building Fund of the Branch.

West Drayton Branch was sorry to lose Brother and Sister George Hall and their family. Brother Hall, an American serviceman, was set apart as 1st Counsellor in the Branch Presidency when the Branch was first organised, and held this position until his rotation back to the United States within the last few weeks.

Norwich

Norwich Branch reports a series of food-laden socials organised variously by the Relief Society, the MIA, and most recently by Sister Patricia Whitaker who celebrated her coming-of-age on April 12.

Nottingham

Fifty members of the Eastwood Branch consumed sausage and mash, and cheese and biscuits on April 4, and then enjoyed a two-hour film show presented by Brother Anthony.

The Easter week-end will long be remembered by the Loughborough Branch, as it was on the Sunday that they met for the first time in their newly-acquired building at 9 Herrick

Road. The previous day the Primary Officers of the Branch had organised a social at which many of the Primary children took part. The 30 members present at that time also took the opportunity of bidding farewell to Elder Neil Crofts who was returning home after serving for several months as Branch President. Sister Lilian Bilby, the Relief Society President, presented Elder Crofts with a leather writing case on behalf of members of the Branch.

Members from the Nottingham and Hucknall Branches travelled to Mansfield to join in a Tramp Supper held on April 26. Nearly 100 people were in attendance for this event.

Even a fractured leg couldn't keep Rodney Crossley from marrying Patricia Edge in Bradford on May 22.



Sheffield

Sixty-five sisters attended Sheffield District's annual Relief Society Dinner which was held in Doncaster in early March.

On April 11 missionaries in the District took time out to entertain members in an original manner. As the more than 150 people entered the Sheffield Recreation Hall a time machine sent them back to 1858. The scene was the Salt Lake Valley. There were western scenes on the walls—mountains, log cabins, general store, bank, and gaol at the end of the street. After collecting identification cards from the gaol and depositing firearms with the Sheriff, the members settled down as peacefully as was possible in this colourful atmosphere. Songs of the West were sung, and the Chow Waggon was much in evidence. The local judge and jury took it upon themselves to try various of the visitors, and according to their whims, the visitors entertained—sometimes with astonishing results.

An excerpt from what was once known as "Romeo and Juliet" by William Shakespeare was truly murdered in a hilarious evening at the Barnsley Branch on April 19.

Doncaster Branch MIA President, Sister Stella Naylor, who has served in this capacity for ten years, is the first member of the branch to achieve the Golden Gleaner Award.

South London

Southampton Branch, though small in numbers, enjoyed a social on May 10 which included community singing and various games—most of the latter being won by tiny Mark Clench. After stuffing themselves food-wise, the group listened to Sister Julie Talbot's lovely voice, which certainly proved

to be pleasant after-dinner entertainment.

The evening's entertainment was concluded by a selection of colour-slides of the Middle East, Canada and southern England, taken by Brother Bill Payne.

Wales

A special Priesthood Supper followed the April monthly preparation meeting at Cardiff Branch. Members of the Priesthood were responsible both for preparing and serving the food.

Births and Blessings

In the Northampton Branch Marilyn Angela Dixey was blessed by Brother Arthur J. Turvey; and Teresa Annette Dixey by Brother Frank A. Culley.

The son of Brother and Sister Brinkworth of Stroud Branch was blessed and given the name of Russel John Brinkworth on April 13 by Brother H. Beazley.

The infant daughter of Herbert William and Mary Elizabeth Brookes was blessed on January 5 by Irish District President Joseph N. Hodgson, and given the name of Kay Brookes.

The three children of Mr. and Mrs. Hall were blessed in the Leeds Branch on April 27. They were given the names of Clifford, Susan, and Diane.

Andrew Arthur Kennett was blessed by President Kearns of the Wythen-shawe Branch on May 4.

The baby daughter of Sister Joyce Roughley of the Radcliffe Branch was blessed by President Glover on May 4, being given the names of Diane Julie Roughley.

A son was born to Helen and Randall Tinson of the Nottingham Branch on March 31, and received the names of Stephen James Tinson.

Engagements and Marriages

The engagements are announced of Jane and Susan Wilson, both of the Sunderland Branch, to Harry Lane and Alan Carabine respectively.

The good news in the West Hartlepool Branch is that Pamela Hobbs has recently become engaged to Kenneth Goddard of the Mansfield Branch.

President Leonard Russon performed the marriage of Sheila Robinson to Ronald Kent Mason in the Wythenshawe Branch chapel on April 26.

Approximately 130 guests attended the wedding of Patricia Edge to Rodney Crossley in the Woodlands Street Chapel at Bradford on March 22.

Deaths

It is with regret that we announce the death of Brother Ernest Walter Pickering of Northampton Branch, who passed away suddenly at his home on March 7 at the age of 39. The funeral service took place in the chapel under the direction of President Leonard Joyce.

Brother George Camm of the Leeds Branch passed away in February at age 83. While Brother Camm had held many offices in the church he was particularly interested in Genealogy, which work he still devoted much time to even when confined to his home.

Sister Louisa Umpleby, also of the Leeds Branch, died in March in her 87th year. Although home-bound for many years, her testimony never wavered.

A great man of patience and courage was Brother Ambrose Percival Bates, who passed away on February 26. He was ever a source of inspiration to the members of the Wythenshawe Branch.

Sister Albertina Whickman who died at her home on March 22 at the age of 70 spent her life devoted to the Gospel. Funeral services were held under the direction of President F. W. Oates.

Sister Margaret Wild of the Eastwood Branch died on April 17 at the age of 84 years. The funeral service was held at the Eastwood Cemetery conducted by President Sydney G. Hill. The Eastwood Old-Age Pensioners sang "The Lord is my Shepherd."

ORDINATIONS:

Birmingham District

Donald Christopher Colson of Birmingham to Teacher
Robert James Mawle of Birmingham to Teacher
Dennis Edward Tisdale of Birmingham to Teacher
Edwin Glynn of Northampton to Teacher
Albert Charles Anstin of Coventry to Elder
John Edwin Davies of Coventry to Elder
John Thomas Gough of Coventry to Elder
Peter Rodney Neale of Coventry to Deacon
Hubert Neale of Coventry to Deacon
Ambrose James Wall of Coventry to Deacon
Jeffrey Barrie White of Kidderminster to Deacon
Frederick Ernest Bradley of Kidderminster to Priest

Bristol District

Arthur Brown of Bristol to Deacon
Ramon Cotton-Betteridge of Stroud to Elder

Hull District

Michael Reynolds of Scarborough to Priest
David Gummer of Scarborough to Priest
David Arthur Jenner of Grimsby to Teacher
Frank Horace Martin of Grimsby to Teacher
Peter Scott of Scarborough to Elder
Charles Calvert of York to Teacher

Irish District

Robert Henry Andrews of Belfast to Deacon
William John Cummings of Belfast to Deacon
Samuel James Douglas of Belfast to Priest
Rolfe Marshall Stamp of Belfast to Deacon
Arthur Stamp of Belfast to Priest

Leeds District

Donald Pelton of Huddersfield to Teacher
Kenneth Bolton of Dewsbury to Elder
Geoffrey Simpson of Dewsbury to Elder
Alexander Fotheringham Richardson of Leeds to Elder

Liverpool District

John Griffin Sr. of Wigan to Deacon
John Griffin Jr. of Wigan to Teacher
Michael William Warren of Preston to Deacon
Anthony Edward Warren of Preston to Teacher
John Ambrose of Preston to Priest
Frederick Abel of Liverpool to Deacon
Arthur Elliot Bromley of Liverpool to Deacon
Michael Cabella Challoner of Liverpool to Teacher
Arthur Clifford Moore of Liverpool to Deacon
Frederick William Peacock of Liverpool to Deacon
Joseph William Stainton of Liverpool to Deacon

North London District
Peter Mathias Spanner of West Drayton to Elder
George Albert Postance of Romford to Elder

Manchester District
Eric Rowland Snelson of Radcliffe to Deacon

Newcastle District
Alan Sked of Newcastle to Deacon
James Smillie of Newcastle to Deacon
Preston Happer Thompson of Newcastle to Deacon

Norwich District
Richard Arnold Baldwin of Chelmsford to Deacon
Ronald William Cardy of Chelmsford to Deacon
John Edward Margetson of Gorleston to Elder

Nottingham District
Michael Sipson of Mansfield to Teacher
Derrick Sipson of Mansfield to Deacon

Scottish District
James Greer of Paisley to Deacon
William John Shaw of Dundee to Deacon

South London District
Robert Bell of Bournemouth to Teacher
Roland Percival Courage of Bournemouth to Teacher
Patrick Garbiel Deary of Bournemouth to Teacher
Patrick Gabriel Deary of Bournemouth to Teacher
Charles Reginald Smith of Bournemouth to Teacher
Arthur Willis of Bournemouth to Deacon
William Frank Pretty of Southampton to Elder
Barry Thorne of Brighton to Elder
Desmond John McGrath of Southend to Elder
Cyril Henry Noble of Southend to Elder
John Willmott Osborn of Southend to Elder

Welsh District
Edwin John Turner of Card'ff to Teacher
Frederick Llewellyn Steel of Cardiff to Teacher

MISSIONARY ACTIVITIES

BAPTISMS:

Bristol District
Christopher David White of Newton Abbot
Edna Lillie White of Newton Abbot
Henry Walter White of Newton Abbot
Pearl Krysiak of Bristol
Pamela Semmens of Plymouth
Harold Semmena Retalack of Plymouth
Jean Gertrude Jacobs of Weston-Super-Mare
Anthony Charles Jacobs of Weston-Super-Mare

Hull District
Lillian Joan Mary Prudames of York
Charles Christopher Prudames of York
Patricia Prudames of York

Irish District
William Allen Paul Brownlee of Portadown
Karl Glen Thomas Brownlee of Portadown
William James Brownlee of Portadown
Olive Brownlee of Portadown

Leeds District
Enid Pelton of Huddersfield
Richard William Pelton of Huddersfield
Graham Victor Pelton of Huddersfield
William Dargie Jamieson of Leeds

Liverpool District
Eileen Ann Gladwin of Burnley
Jean Brown of Burnley
Charles Brown of Burnley
Barbara Smith of Burnley
Robert Henry Morecroft of Liverpool
Mary Elizabeth Robinson of Liverpool
James Robinson of Liverpool
Paul Fleming of Liverpool
Stephen Fleming of Liverpool

Manchester District
Eric Snelson of Radcliffe
Dorothy Snelson of Radcliffe

Jennifer Jane Hilbert of Radcliffe
Dorothy Jane Hilbert of Radcliffe
Rudolph Hilbert of Radcliffe
Audrey Wood of Rochdale
James Wood of Rochdale

Newcastle District
James Strong Belford of Newcastle
Robert Frederick Banchard of Newcastle
Rose Hill Crone of Sunderland
Nellie Self of Sunderland
Colin Self of Sunderland
Jeanne Magdelain Livesey of Darlington
Joan Gwynn of Darlington
James Clifford Gwynn of Darlington

North London District
Margaret Joan Smith of Reading

Nottingham District
Charles William Wood of Mansfield
Freda Wood of Mansfield
Charles Lindley Wood of Mansfield
Rita Marian Rice of Mansfield
Stephea William Brown of Mansfield
Keith Allan Davenport of Mansfield
John Leonard Limb of Mansfield
Christopher Dona'd Salmon of Mansfield
Iain Gordon Wilson of Mansfield
Thomas Keith Plumb of Eastwood
Vera Plumb of Eastwood

Scottish District
Joyce Loates Farrell of Edinburgh
John Brand Farrell of Edinburgh

South London District
Coralie Anne Wellman of Brighton
Beverley Joyce Wellman of Brighton
Margaret Joan Evelyn Palmer of Brighton
David Eric Lawrence of Newchapel
Sheilah Lawrence of Newchapel

ARRIVALS:

April 29, 1958
Elder John M. Still
Elder Lew D. Stratton
Elder Richard F. Duce
Elder Budd L. Madsen
Elder Harold C. Anderson
Elder Jerry G. Richins

From
Salt Lake City, Utah
Pomona, California
Marysville, Washington
Rupert, Idaho
Wendover, Utah
Gridley, California

Assigned to
Nottingham
Scotland
Leeds
Scotland
Newcastle
Nottingham

Elder Steve B. Coltrin
 Elder James C. Hamilton
 Elder Joseph G. Clay
 Elder Eldred G. Smith
 Elder Dennis P. Blackhurst
 Elder Lee J. Bate
 Sister Audrey Bell
 Sister Trilba J. Lindsay

Boise, Idaho
 Salt Lake City, Utah
 Bountiful, Utah
 Salt Lake City, Utah
 Pocatello, Idaho
 Springville, Utah
 LeGrande, Oregon
 Salt Lake City, Utah

Manchester
 Hull
 Newcastle
 South London
 Ireland
 North London
 Ireland
 Norwich

May 5, 1958

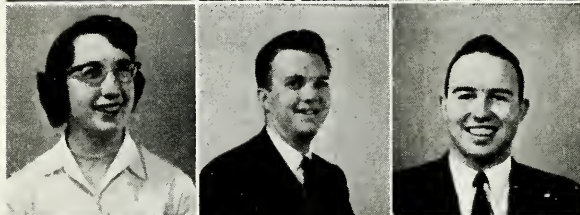
Sister Jeanette Clark

Manchester, Lancs.

Manchester



MERLAND J. SNARR
 HOWARD K. COLTRIN
 MARY JANE GROBERG



GAYLA LLOYD
 JOSEPH R. NIELSON
 DALE F. ALLEN



MICHAEL C. MURDOCH
 MARION B. CARR
 KENNETH B. KIMBALL

RELEASES:

April 30, 1958

Elder Dale F. Allen
 Elder Marion B. Carr
 Elder Kenneth B. Kimball
 Elder Joseph R. Nielson
 Sister Mary Jane Groberg
 Sister Gayla Lloyd

From

Tremonton, Utah
 Tremonton, Utah
 Salt Lake City, Utah
 Layton, Utah
 Idaho Falls, Idaho
 Ogden, Utah

Districts

Bristol, Leeds
 Scotland, Nottingham
 Newcastle, Nottingham
 Manchester, Ireland
 Nottingham, Ireland
 Manchester, Sheffield

May 15, 1958

Elder Howard K. Coltrin
 Elder Michael C. Murdoch
 Elder Merland J. Snarr

Boise, Idaho
 Salt Lake City, Utah
 Idaho Falls, Idaho

Nottingham, Manchester
 Liverpool, Newcastle
 Leeds, Scotland

TRANSFERS:

Sister Irma Condie
 Sister Marilyn Johnson
 Sister Margaret A. Green
 Elder David N. Bench
 Elder Anthony E. Anderson III
 Elder Gary Stewart
 Elder Robert E. Woodward
 Elder David C. Ashby
 Elder Edward A. Malstrom
 Elder Clair B. Shipp
 Elder LaMar J. Helquist
 Elder Richard Peterson

From

Norwich
 Norwich
 Birmingham
 Ireland
 Ireland
 Nottingham
 Hull
 Bristol
 Leeds
 Hull
 Manchester
 Leeds

To

Manchester
 Birmingham
 Sheffield
 Nottingham
 Nottingham
 Norwich
 Leeds
 Ireland
 Hull
 Bristol
 Leeds
 Sheffield

Date effective

April 30, 1958
 April 30, 1958
 April 30, 1958
 April 30, 1958
 April 30, 1958
 April 30, 1958
 April 30, 1958
 April 30, 1958
 April 30, 1958
 April 30, 1958
 April 30, 1958
 May 5, 1958
 May 5, 1958

IN a town laid out sleepily on the land, there lived a too-long-legged choppy-haired young girl, who liked to be alone. But though she had no playmates among the children her own age, she would spend many hours with her older brother and would follow him around as if he were a tree and she were his leaves. When he'd work in his room, she'd sit on the floor and watch him or explore his magically complicated books. It was enough, she would think, to have one loyal, true-as-an-arrow friend.

Then one day he brought home a girl friend — and a new emotion awoke inside of her. Why did he need another friend? Hadn't she been unfailing and kind all these years? Didn't he like her anymore?

She avoided her own home when that girl would come. She would sit beneath the trees at school and grab her hair in her fists and hold it a long long time. She didn't understand what this new thing was within her, but it grew so hot and terrible that she couldn't bear to think about it but could only feel it raging there.

Then she did something she couldn't explain. Without knowing why she took from her money-box nine pounds, two shillings — her entire savings. Down into town she ran, straight into a shop in whose window was a small, white radio she had always wanted. Why was she buying it? She couldn't afford it. This money was over a year's savings for her holiday and for school and —

Back towards her house she ran, faster and faster up the streets and around the corners and there — *that* girl was sitting alone on the porch stairs. And all of a sudden she felt large with courage. Her heart was beating so frantically that she felt delirious and could feel her face smiling in a wild and happy way.

She handed her package to the figure on the porch and turned and ran. She felt like the tallest person in the world taking seven-league strides that surely would shake and awaken her sleepy town.

THE TRANSLATION OF THE BOOK OF MORMON

—*painted by M. D. Stewart*

Of Joseph Smith, martyred
at Carthage, Illinois, June 27, 1844

Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fullness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and a name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood . . .

—John Taylor,
Doctrine and Covenants 135 : 3